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"SHARADA-PEETHA"
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(Founded by Dr. R. K. Kaw, M. A., Ph. D.)

VOL. VIII,

Buddha Jayanti Number

Sharada-Peetha

विश्व - शान्तिः

LORD BUDDHA

नित्यं शिवं शान्ति - सुखं वृणीष्व
(Choose the pleasure of everlasting tranquility and peace)

Sharada Peetha Research Centre
KARAN-NAGAR, SRINAGAR, KASHMIR, (India)
1972

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INTRODUCTORY

It is a matter of great pleasure to present to our readers **thw eighth** issue of the Series in honour of the **Buddha Jayanti. We pay homage** to Lord Buddha on this Happy *Buddha Pūrnimā* day on behalf of our learned members and friends in India and abroad. May the Lord grant everlasting peace and tranquility to the whole mankind.

The *Buddha Jayanti* has been celebrated here under the auspices of the World Buddhist Centre attached to the Sharada Peetha Research Centre. It was after the Preparatory Conference of the Seventh Buddhist Council was held (at this Centre) that the establishment of the Buddhist Centre matured and it was duly inaugurated on the 2nd October, 1971 (Mahatma Gandhi's Birthday). This centse aims at becoming a World Buddhist Centre in its real sense in course of time and it is proposed once again to call under its auspices the World Buddhist Conference as soon as the necessary preparations are made and completed in consultation with our friends in India and abroad. The Council held last time could not hold its deliberations on the main problems due to the fact that most of the world scholars invited were not able to come and participate in the Conference. The resolution adopted in the Conference is reproduced below :-

"The Seventh World Buddhist Council announced to be held in Srinagar from 28th to 31st July (1971) could not take place as the full representation of the world scholars did not exist in the meetings.

So the present participants while discussing preliminary problems, resolved that the Council be held now at a place and on dates to be announced later on".

The Buddha Jayanti and other allied functions, it is hopsd, will in future be held under the auspices of this Centre.

Sharada Peetha Research Centre,
Karan-nagar, Srinagar, Kashmir, India.
28th May, 1972,
(*Pūrnimā, Buddha Jayanti Day*).

Dr. R. K. Kaw
Hon. Director & Gen. Editor.

BUDDHA JAYANTI CELEBRATION
(PROCEEDINGS)*

The Centre celebrated the Buddha Jayanti on Sunday, *Vaishākha Pūrnimā*, the 28th May, 1972, at 6 P.M., under the auspices of the World Buddhist Centre (set up there), in two sessions. Tht first session began with the garlanding of the portrait of Lord Buddha and ended with the release of the *Buddha Jayanti Number* VIII of this Series. Shri Gopi Krishna, a scholar and an authority on Yogic Culture of India, was specially invited to speak on the occasion, besides others.

Tributes to this great son of India were paid by a number of speakers including Dr. R. K. Kaw, Shri J. N. Ganhar, Shri D. N. Dhar and Shri J. L. K. Jalali. Dr. Kaw threw light on the high principles taught by the graat teacher and Shri Ganhar dwelt at some length on what a great hold Buddhism had on the people of Kashmir for centuries and how the Buddha was accepted as one of the ten incarnations Lord Vishṇu.

A note-worthy feature of the function was that a paper on the Buddha by the great Shaiva philospher, Swami Lakshman Ji, was read out at the meeting as the Swami Ji could not be present. It was pointed out therein that it had been our great good fortune to have had so many great souls, like Lord Buddha, Shankarāchārya, Utpaladeva and Abhinavagupta (to name a few of them only), born in India, after the Vedic seers and sages. Lord Buddha and Mahāvira were the first to concentrate on the problem of human suffering. The Buddha taught people to follow the path of righteousness and act on the ethical and moral law (*dharma*), pursue the path for enlightenment (*bodhi*) and have association with great souls (*samgha*). Another paper received on the occasion was on *"An Astrological Synopsis on the Life of Lord Buddha"*, by Shri Vishinatha. According to him *"Buddha Pūrnimā"* day has a special importanoe because it was on that very day that this great

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*By Prof. J. N. Ganhar, Gen. Secretary, Sharada Peetha Research Centre, Sgr.

'spiritual leader' and 'the founder of an encient religion' had his birth, his enlightenment and his salvation. As a result of the particular grouping of planets at the time of his birth, termed as "*Parivrāja* or *Sanyāsa Yoga* of the highest calibre", he was destined to be a world teacher and the founder of one of the world's greatest faiths, viz. Buddhism.

Shri J. L, K. Jalali revealed that years ago a three-acre plot of land at Rajabagh, Srinagar, had been allotted by the Maharaja's Government. of the State for a Buddhist Centre. He expressed the hope that this World Buddhist Centre would be established at that place. Shri Dina Nath Dhar dwelt on how Buddha Jayanti was celebrated in Tibet and China. Shri B. N. Shastri recited a poem in Sanskrit on the Buddha. Shri Shyam Lal Saraf, Ex-Minister of the State, who presided over the meeting, paid glowing tributes to the great teacher for the immense good he has done to humanity and said that the great seers and saints of all religions deserved our respect and homage.

At the second session, Shri Gopi Krishna spoke on **"To what extent has the Yogic Culture of India caused a world-wide interest in the West"**. Shri Gopi Krishna who has a large following in western countries, has recently returned from a tour of Germany, Italy, Switzerland and other places. He said that he had found that there was a crisis of conscience in the West because the material advancement which had come about in the West as a result of Science and Technology, had failed to satisfy the people and there was an intense urge for spiritual advancement.

Mr. John Hughes, a Candian Scholar, now conducting research in Kashmir Shaivism, paid a handsome tribute to the learned speaker and said that he had made a very correct analysis of the situation in the West. Both Shri Saraf ond Dr. Kaw who early introduced the speaker, said how Shri Gopi Krishna had been doing his work unostentatiously and quietly for so many years and how it had won great acclaim and appreciation in the West. Dr. Kaw pointed out that Shri Gopi Krishna's works have been published not only in English, Hindi and Urdu, but also in German, French, Italian and Dutch languages. He mentioned *'Kundalini,' 'Biological Basis of Religion and Genious', The Shape of Events to come'* and *'From the Unseen'* among the publications of Shri Gopi Krishna,

(*Contd. on P. 17*)

INTRODUCTION TO YOGA

(Based on the paper—"Yoga with Exercises,"— by Dr. R. K. Kaw, read on Japanese Young Peoples' Group Seminars, held in Kashmir University, in July and August, 1971).

Rise of Yoga system and its spread in Asian countries : Patañjali is the traditional founder of the Yoga, in India. The word *'Yoga'* literally means 'union', *i. e.* union or the communion of the individual soul with God or the Universal Soul, through concentration and meditation. Patañjali uses the word in the sense of spiritual effort to attain perfection, through the control of the body, senses and mind, and through right discrimination or concentration, etc. It therefore means spiritual action or practice. Patañjali *Yoga Sūtra* is the first treatise on Yoga. It is divided into 4 parts :/

(1) *Samādi-pāda* (dealing with the nature and aim of concentration) ;
(2) *Sādhnā-pāda* (dealing with the means to Samādhi),
(3) *Vibhūti-pāda* (dealing with the supra-normal powers which can be acquired through Yoga) ; and
(4) *Kaivalya-pāda* (dealing with the nature of liberation, *Mokṣa* or *Nirvāna*).

Patañjali Yoga is also known as *Rāja Yoga*. In the text Yoga is defined as the cessation of the modifications of *Chitta* (*Yogaś citta vṛtti nirodhaḥ*); *Chitta* is the triple internal organ (*antaḥ-karaṇa*)- *Mana* (mind), *Buddhi* (intellect) and *Ahaṇkāra* (ego). This cessation is achieved through meditation or concentration which is also called Yoga (*yogaḥ samādhi*).

The twin Sāṁkhya-Yoga systems are undoubtedly the oldest systems of Indian philosophy. There are references to Sāṁkhya-Yoga in some of the Upaniṣads, like *Chāndogya*, the *Praṣṇa*, the *Kaṭha* and the *Ṣvetāśvatara*. The development of Yoga system precedes the age of Buddha, since Buddha is said to have practised Yoga. There arose a number of schools of Buddhist thought (in India) before the first century B. C. Four of which are the chief Buddhist school ;

two belong to the Hīnayāna and two to the Mahāyāna sects. The two Mahāyān schools are the *Vijñāna-vādins* and the *Śūnya-vādins*, which are quite popular. From the school of Vijñāna-vādins arose the school of *Yogācharas*. While *Shunyavāda* orginated with the famous teacher Nāgārjuna, *Yogāchāra* school was founded by Maitreya or Maitreyanātha (3rd Cent. A.D.) Asanga, Vasubandhu, Sthiramati, Dinnāga, Dharamapāla Shāntarakṣita and Kamalashila were the noted teachers of this school. In fact the appellation *Yogāchāra* was given to the school by Asanga (4th cent. A. D.). *Yogāchāra* was so called as it emphasised the practice of Yoga (meditation) for the attainment of the highest truth (*bodhi*). All the ten stages of spiritual progress (*daśa bhūmi*) of the Bodhisattvahood had to be passed through before the *bodhi* could be attained. While Buddhism spread in the countries of the North, the East and the South, the impact of the Yogāchāra school on its adherents was perhaps much pronounced, as we shall see, below.

We learn that the Indian scholars arrived as early as 217 B.C. at the capital of China in Shen-si to propagate their religion, and in 122 B. C. the first statue of the Buddha (golden statue) was brought to the emperor of China for worship. In the year 61 (or 62) A.D; the emperor Ming-ti sent an embassy to India to collect Buddhist canons and to invite monks to come to China. Early in the 4th century, the Chinese people began to adopt Buddhist monastic rituals. In this period (by 335 A.D.) a number of monasteries were established in Northern China, and nine-tenths of the people were said to have embraced Buddhism.

From the 4th century A. D. famous Chinese scholars like Fa-hien and Hiuen-Tsang came to India for search and study af Buddhist texts and some Indian scholars like Kumārajiva (Kashmirian), Bodhidharma and Paramārtha went to China to teach and propagate Buddhist thought. By and by various schools of Chinese Buddhism came into existence. The *Ch'an* or *Dan* (*Dhyāna*) School, a notable esoteric Buddhist School of *Yoga-dhyāna*, was evolved by Bodhidharma (the third royal son) who is said to have come to China from South India or Persia, about 470 A. D. Besides the *Ch'an* Buddhism (*Dhyāna* Buddhism), there was also in vogue the *Tantra* School (comprising the secret teaching of Yoga), the founder of which was Shan-Wu-Wei (Saubhākara). It was introduced into China about the year 720 A. D. Yoga meant to the adherents of this school "concentrating the mind". This sect taught the magic observances in

Buddhist pratices. Thus it was given another name *"Yoga-mi-kiau"*. The *Sukhāvatī-vyūha* School (founded in China in 7th Cent. A. D.) lays emphasis on the repetition of the formula *'Namo 'mitābha-buddhāya'* (Glory be to Amita Buddha).

Cultural contacts of Tibet with the Buddhist world surrounding her, namely, India, Khotan, Mangolia, China and Burma must have been established two centuries before its most gifted ruler Sron-btsan-sgam-po (b. 617 A. D.) The establisament of Buddhism as a state religion must have occurred there in the reign of his fifth successor. The Indian teachers in Tibet introduced esoteric Buddhism of the school of *Tāntrism* among the people there. *Bkah-rgyud* (Oral Traditionalism) was founded by the Tibetan Lama Mar-pa, a disciple of the Indian Tāntrist, Naropa of Nalanda University. It has some affinities with the *Dhyāna* School, to which most of the Northern Buddhists of Japan and China belong at present. Nepal occupies a unique position among the Buddhisht countries, because of the birth of Shakya prince at Lumbini, in the present day Nepal. Buddhism spread to Ceylon, Burma, the Malaya Peninsula, Siam (Thiland), Cambodia, Viet-nam, Indonesia (Sumatra and Java), a prominent feature of the Buddhist schools prevailing there being *Yoga-dhyāna* or *Tāntrism*. The Bundhist sects in Japan are said to bc 13 in number. The *Tend'ai*, an offshoot of the Chinese *Tien-t'ai* Sect, founded there in 804 A. D. by Saicho, is very well known. It absorbed the ideas and principles of *Tāntric* Buddhism and those of the *Dhyāna* and *Vinaya* schools. It differs from the Chinese *Tien-t'ai* in its practical approach. Another sect, the *Shingon* Sect in Japan is based mainly upon the *Mahāvairocana Sūtra* and the other *Tāntric sūtras.* The cult is essentially one of the magical or mystical practices as found in the *Tāntric* Buddhism of Tibet. *Zen Buddhism* (Zen or Chinese *Chan*, Sanskrit *Dhyāna*, meaning contemplation or *Yoga-dhyāna*) was introduced in Japan from the 11th Cent A. D. It has three branches in Japan, the *Rinzai*, the *Soto* and the *Obaku*. The *Zen Buddhism* lays stress on meditation or contemplation which alone can lead one to enlightenment. *Zen Buddhism* brought to Japan the higher Chinese Culture of those days. Thus we find that the contemplative or *Yoga-dhyāna* Buddhism is popular in almost all the Eastern Asian countries. Hence importance of Yoga system for the Asians.

Utility of Yoga in the Modern age of Science: The Yogic system was known in India from remote ages, not only as a means of developing human personality, but also as a wonderful aid to scientific observation. It is well known that our great thinkers of the past entered deeply into the very core of things by means of Yogic processes. Yoga system has proved of great value in attaining to heights in the sphere of knowledge. By practising the three-fold Yogic method taught in *Yoga Shāstra*, a person is said to manifest his profounder faculty and to attain omniscience, all-penetrating grasp, along with many other supernatural powers as given by Patañjali in his *Yoga-sūtra* (Chap. III). Patañjali says that if the three processes of *Saṁyama*, comprising concentration (*dhāraṇā*) contemplation (*samādhi*) and meditation (*dhyāna*)[1], are rightly followed in practice, one is sure to obtain certain supernatural powers, as facts of experience, for instance (1) The knowledge of the past and future is acquired through *Saṁyama* over the three modifications (iii, 16)[2]. By the mental presentation of the impressions, the knowledge of previous births (iii, 18); (3) With reference to cognition, the knowledge of another's mind, i. e., from the mental presentation of the cognition (of others), results the knowledge of other's minds (iii, 19) (4) From the *Saṁyama* with reference to the shape of the body, its visibility being suspended, and thus its connection with occular light being severed. - there is disappearance. (Com.) From the *Saṁyama* with regard to the shape of the body, visibility of the shape becomes suppressed; and on this suspension the connection of the body with the light of (other people's) eyes ceases, and thence results the disappearance of the Yogi. The disappearance of sound, etc., also takes place in the same manner (iii, *2*). (5) From *Saṁyama* in the sun the knowledge of the worlds, globular regions (*lokas*), the planets and the stars (iii, 26). (6) From *Saṁyama* in the moon, the knowledge of the starry regions, i.e., the knowledge of the position of the stars. (7) From the *Saṁyama* over the relation of the body and *Ākaasha*, results passage through space, from the acquisition of levity like

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1. Concentration (*Dhaaraṇaa*) is the fixing of the mind to a certain locality (*Ys* iii, 1). Contemplation (*Samaadhī*) consists in the uninterrupted current of cognition thereof (ib, 2). The same, enlightening the object alone, and devoid of its own identity, as it were, is meditation (*dhyaana*) (ib, 3). It is applied by stages (ib, 6). Its flow becomes tranquil from residual habit (ib, 10).

2. From *Saṁyama* over the modifications of *property*, *time* and *condition*, accrues to the Yogi the knowledge of the past and future (ib, 16).

that of cotton (iii, 42).[8] Mastery over the elements accrues from the *saṁyam* with reference to grossness, character, subtelity, concomitance and usefulness. Thus from *Samyama* over these five forms, and by subduing the five elemental forms, the Yogi becomes the "conqueror of elements", and so on. This is a durely psychological method of Yoga, that of meditation.

Another method is known as *Haṭha Yoga* or *Laya Yoga,* according to which the secret of attaining all kinds of supernatural powers lies in arousing *Kuṇḍalinī Shakti,* i.e., the power of spinal cord, through the control of ***Praaṇa*** that is dorment in every normal individual. This is more or less a physical method. In the Yogic theory the human body is conceived as a miniature copy or replica of the world without it. The forces by which this microcosm is controlled at the same time operates upun the macrocosm, and thus, by certain physical and mental processes, the Yogin can win for himself not only supernatural powers over his own body and mind but also miraculous control over the universe, univetse, culminating in the complete translation of his soul into the higest of being, the Absolute. In the human body there are numerous *nadis* (nerves) among which three are of supreme importance, *Suṣumnanaa Idaa* and *piṅgala,* which descend from the brain into the pit of the abdomen. In the centre of *Suṣumnaa* is a Nādī called *Citra.* There are six *Chakras* or circles which are conceived as being of the form of lotuses, attached at intervals to *Suṣumnaa.* These are (1) *Mulaadharah* or simply *Ādhaara,* the lowest end of *Suṣumnaa,* imagined to be a lotus of four digits, (2) *Svaadhiṣṭhaana,* in the region of genetals, a red lotus with six petals, (3) *Manipūra,* a golden lotus of ten petals by the naval; (4) *Ānaahata,* a red lotus of twelve petals in the heart, (5) *Viśu. ddha,* a golden lotus of sixteen petals situated in the throat, and (6) *Ājñaa Chakra,* a lotus of two petals in the forehead between the two eye-brows. Above all these circles is the highest of all, *Sahasraara* conceived as a lotus with thousand petals, situated at the base of the palate. The object of Yogic contemplation is to absorp the *Kuṇḍalinī* into the microcosm, representing macrocosmic energy, into the *Sahasraara* typifying the Absolute. In order to effect this transit of *Kuṇḍalinī* through *Suṣumnaa* and the *Brahmarandhra* (the upper extremity of *Suṣumnaa* and *Citra*) into *Sahasraara,* the nādis must, by the exercise of *Praṇayama* be blocked up with air introduced into them by inspiration (*pūraka*) and retained in them (*kumbhaka*). The final epiration of this retained air is called *recaka.* By performing this mystic breathing exercise, the

Kuṇḍalini *Shakti*, i. e., the power of spinal cord, is roused in its six centres (*chakras*), and thus the Sādhaka (Yogin) attains supernatural subtle powers of the soul[3].

It will be interesting to note the results of the Yogic practices as recorded in various teatises in Sanskrit. *Sūrya Siddhaanta*, an outstanding work on Astronomical Science, is in fact the product of the Yogic revelation, as indicated by the opening verses of the book (*SS* I, 1-10)[4]. It transpires that in the remote days of the world's civilization, it was the Yogic system of *Saṁyam* (meditation) which was a wonderful aid to scientific observation. In *Buddha Charita*, Lord Buddha is stated to have attained certain occult powers by means of Yogic practises which he performed under the bo-tree. He exhibited certain Yogic feats for attracting followers in the beginning, such as floating in the air, flying in the heavens, without any mechanical contrivance, walking on the surface of the water as upon the ground, entering into the earth as in water, passing through fire uninjured (without being burnt)[5]. I had a chance

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3. (i) Woodroffe, *shakti* and *shaakta*.
(ii) Barnett, "Priliminary Note on Yoga" in *Lallaa-Vakyaani*, Asiatic Society Monographs, No. XVII, 1920.

4. In the closing period of Satya-Yuga, Māyā demon, desirous of knowing the sacred knowledge of *Siddhaanta*, the foremost among the Vedāngas, the source of the knowledge of the movement of the planets, performed a severe penance and worspipped the sun. God sun was pleased and comming to know about his desire to learn the sacred science, he approached him in order to grant him a boon. He said that his radience is intolerable and he has not a moment's rest. So he would produce a man (*Puruṣa*), a part of his own self, to impart him the sacred knowledge. Thus saying the sun went his own way aud the sun-born *Purūṣa* taught him the Science of *Siddhaanta*.

Sūrya Siddhaanta I, 1-10.

5. sugatas-tathāgatam-aveksha narapatim-adīramāshayaa;
.........vininishayā gagamam-utpapaataha;

of witnessing myself at least two such hair-splitting acts (1) floating in the air (void) and (2) walking on burning charcoals without causing any injury, as exhibited by a Yogic party from Hrishikesha, at Jammu, on two occasions.

As stated above, Yogic methods have been adopted by various schools of religion and philosophy in India. *Yogaachaara* school of Buddhists emphasised the importance of Yoga for realizing the Absolute Truth (*Bodhi*). Kashmir Shaivas adopted it as a means of developing higher powers of *Icchaa* (will) *Jñaanā* (knowledge) and *Kriya* (action). This triple process is known as *Icchopaaya*, *Jñanopaapa* and *Kriyopaya.* In the varions Asian countries, in the North, East and South, Yogic practices have been incorporated by different Buddhist schools prevailing there.

In the recent times, some psychologists have started the study of man and his spiritual nature, 'with the moden scientific method', and to investigate into the ways by which abnormal and higher powers of knowledge and action are manifested by a man as by performing Yogic practices. This has given rise to a new branch of Psychology, known as *Parasychology*, which is one of the youngest sciences. It originated in the great movement known as *Psychical Research.* It deals with the deeper and supernormal nature of man. This new Psychical science comprises in a scientific investigation into such rare, odd and strange phenomena which defy human intelligence. There are departments of this science in some well-known universities of the world and Institutes of

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sa vicakrame divi bhuviva punar-upavivesha tasthivān;
nishcala-matirashayistha punar-bahudā-abhavat punar-abhut-tathaikadhā;
salile kshitaav-iva cacāra jalam-iva vivesha medinim;
mega-iva divi vavarsha punah punar-ujalan-nava-ivodito ravi.

"The blessed one seeing the king arriving tremulous with hope... flew up in air in order to convert them. He walked in the the air as if on the earth, then he stooped and sat down, then he laid down unhesitatingly, he divided himself into many forms and then became one again. He walked on the water as if on the dry land, he penetrated the earth as if it were water, then he shed rain like a cloud in the sky, and then he blazed like the newly risen sun".

*Asbvaghotsh's Saundaranand*a, III, 21-26.

it in Indla. The science is trying to penetrate human nature by means of modern scientific method, more deeply than has so far been done.

The wonders that modern science is revealing and demonstrating with regard to the external world of matter are not more surprising and astaunding than those which the ancient Indian Yoga discovered and demonstrated with regard to the inner world of mind. For instance, Vasiṣṭha thinks that it is possible to know what is passing in other's mind. The main hinderance to such knowledge is grossness or impurity of the mind. A mind can be in contact with other minds when it is purified. Vasiṣṭha thinks that the main thing required for attaining higher powers is to deny one's identity with the physical body. Since the foundation of a Society for psychical reseach in England, in 1882, a systematic and scientific study of all types of supernormal knowledge has been made on extensive scale. The invesrigators have collected a large number of facts and have coined several new terms to describe them. Prof. Ricket used the term *Cryptesthesia* to indicate all sorts of supernatural cognition. J. B. Rhaine has used the term '*Extra-Sensory Perception*' also to cover almost all types of supernatural cognition. F. W. H. Myres used *Telepathy* for communication of impressions of any kind from one mind to another independently of the recognised channals of sense. The terms *lucidity*, *Clairvoyance* (including *Clair audience*), *second sight* and '*extra-sensory Perception*' are used for perception of things and events happening in the present, near or far off, without the use of the sence-organs. It is called *Retrocognition* when the past—sometimes long past—events are perceived as if they are occuring at present. It is called *Precognition*, *Premonition*, *Fore-knowledge*, or *Prophecy*, when the impending future events are perceived at present, and the knowledge is not based on mere surmise or inference. It is called *Psychometry* when a person is able to describe the past history of an object, or events and incidents connected therewith, simply by handling it. *Telepathy* is called '*mind reading*' or *thought reading*, when a person can directly know and describe the contents of the mind of another and '*thought-transference*' or *thought-transmission*', when one can, at will send his ideas to a desired person without the use or aid of any physical or Psychological mechanism, and without being at all effected by distance, etc. There are even in full day light movements of objects without contact (*Telekinesis*), and so on. All such types of experiences of supernormal knowledge or happenings are facts of experiences of master minds refined by Yoga.

ETHICAL AND MORAL VALUES IN SIKHISM (IN THE WORDS OF GURU NANAK)

—By Dr. R. K. Kaw

Only one way for all : The way of the Yogis is the way of philosophy, and that of Brahmins is to read the Vedas; the way of Kshatriyas is the way of bravery, and that of Shudras is to serve others; but to one who has right uuderstanding, there is one and the same way for all, that is looking on all men as equals. The way of the righteous is not wandering to tombs or places of cremation, or sitting in different postures of contemplation, or wandering in foreign countries, or bathing at sacred places; It is to abide **pure** amid the impurities of the world.

Purity : The heart gets impure with greed, and the tongue with lying; the eyes get impure by staring at another's wealth, his wife or her beauty; the ears get impure by 'devouring' the slander of others. These impurities lead the soul of man to hell. All other impurities supposed to be contracted from touching (the so-called untouchables) are due to superstition. Those who have realized this ... do not believe in that as impurity. They are not to be called pure who only wash their bodies; rather are they pure who enshrine the Lord in their hearts; who love Him best by loving best his fellow creatures. He who worships stones, visits places of pilgrimage, dwells in forests, renouncing the world, only wanders and wavers. How can his filthy mind become pure ? It is only the love of one's fellow creatures which make him pure.

Love of God : The highest object of life is to love God. But, how to love God ? Love means service. Those who love the Lord love everybody. There can be no love of God without active service. We should do active service (to humanity) within the world, if we want a place in heaven. We cannot get to heaven by mere talk, we must practise righteousness, if we want salvation.

Characteristics of righteous : Besides performing meditation on God and service of human beings, a righteous soul refrains from treading on the path of evil, does good and practises honesty, humility and gentleness. Sweetness and humility are the essence of all virtue. Faith and

resignation are the characteristics of the holy. Patience is the virtue of angles (among men). By conquering the mind, we conquer the world. Without the fear of God, none shall be saved. It is His fear which keeps man stick to the path of righteousness. All men are liable to err. It is only righteous who are above error.

Give up Egoism : The man is himself responsible for error as also for virtue; By his own will (egotism) he degrades himself from the right conduct; by his own will he befools himself or becomes wise. Self-assertion leads man to action, right or wrong. Egoism is a great disease. But its remedy also lies within the man. God's grace to man is the only way to cure the disease. Therefore we should pray God for his grace and meditate on him so that we may become perfect, and free from any disease or error.

Give up all error of custom and thought : Nonesense is caste and nonsense is the titled fame. What power has caste ? It is reality that is valued. Nobody on earth is without some worth. Even the lowest among the low has something worth. God's eye of mercy falls on those who take care of lowly. How can you call even woman inferior, when it is she who gives birth to great men ?

Give up all sense (error) of custom, my friend. The enjoyment of that food is evil which gives pain to to the body and evil thoughts to the mind. The wearing of that dress is evil which gives pain to the body and evil thoughts to the mind.

Follow Truth : Truth is the remedy of all evils; only truth can wash away our sins. Falsehood exhausts itself, only truth prevails in the end. Truth never gets old. Truth is higher than everything; but higher still is true living. That is being true, when the truth (True One) is in the heart, when the filth of falsehood departs, and the life is made clean. That is being true, when man fixes his love on truth, and finds pleasure in hearing of the Name (of True One) .. That is being true, when man knows how to live, and preparing the field of life puts the seed of righteousness (Godliness) into it. That is being true, when one seeks and receives true instruction, understands mercy to living things, and performs acts of charity. That is being true, when man resides at the sacred font of sprit, when, ... he abides in peace.

Self sacrifice : Death is privilege of brave men, provided they die for a right cause.

Guru Nanak on Yoga : There has been a great influence of Yogis on the socio-religious and cultural life of the people. Their asceticism and renunciation, their display of yogic **feats** and occult powers, their magic and mysticism attracts every **Indian.** The professional yogis generally follow the ancient tradition of *'dark Tāntrism'* and it is by their magical performances and ritualistic patterns that they degenerate the social life and morals of the people. Guru Nānak called them to the path of enlightenment, honesty and righteous action and pleaded that the lure of miraculous powers was a great hinderance in the path of spiritual attainment. The Guru taught them that only the practice of love and truth in the daily life could lead the man to salvation. Guru Nānak uses the word *Yoga* in the sense of self-control or 'restraint through self-will'. He rejects the outer Yogic symbols as all useless and says that the real path of Yoga comprises moral and spiritual discipline. A clean mind and a clean heart shows the real self of man. This is the fundamental principle of *Patañjali Yoga* as well as Sikhism. This objective is achieved, according to Patañjali, by performing Yogic practices, and according to Guru Nānak, by practising moral and spiritual discipline. Guru Nānak's Yoga, is known as *Gurumukh Yoga, Gurumata Yoga* and also *Sahaja Yoga.* The first two mean the Yoga of Guru's Wisdon (*Gurumata*). The Guru's concept of *Sahaja Yoga* is mere Yoga of self-discipline and clean moral life. The Guru condemns *shaṭ-karma, Prāṇāyāma* and *kundalinī Yoga,* and explains in his hymns a new and ethical significance of Yoga. The path of *Sahaja-Yoga*, according to him, is attaining the poise of the mind after obstructing it from the desires for material objects. This path involves, he says, neither renunciation of the world, nor retiring to mountain caves or dark forests, nor inflicting excruciating torture on oneself for self-purification. Guru Nānak denounced renunciation, asceticism and ritualism and insisted on righteous living. By stressing the *Nāma-smaraṇa* (reciting the name of the Lord) he sought to wean away people from the empty formalism of religion. The Guru discarded the elaborate rituals of *Hatha Yoga* which are devoid of the substance of the spiritual and moral life, and disapproved the practice of Yoga because in no way it helped a Yogin to free himself from selfishness and egoism, and in the attainment of the spiritual goal. In Guru Nānak' words:

"Yoga is neither ... ...nor ...
If one remaineth detached in the midst of attachments, then, verily,
One attaineth to the true state of Yoga.
One becometh not a Yogi by mere talk.
If one looketh upon all the creation alike, he is acclaimed as a true Yogi ... (*Ādi Grantha*, 730)

The Guru asks the Yogis to have some inner moral worth and character element corresponding to their hypocritical forms :-

"Thy ear-rings of contentment, humility thy bowl, thy wallet, 'intent on God' ... the ashes thou smear,
And thought of death, the coat thou wear,
Chastity thy way and faith thy staff,
And if thou seekest the Ayee's Panth,
The One in each and all thou hast to see;
And conquer the self in thee;
The world then would thine be ...
At another place, Guru Nānak addresses the Yogis:
"O Yogi, pierce thy heart, for thy rings,
And let thy body be thy coat,
And discipline thy five disciples, ...
And let thy mind be thy staff (to lean upon) ...."
Why all this pious show ? Why engage thyself in false prattle,
Which removes not thy mind's doubt ?
Why run about in greed here and there ...

Guru Nānak laid great stress on the moral and ethical values. According to him *Yama* and *Niyama* form the essential characteristics of an ideal man. *Shaucca* (physical and mental purity), *santosha* (contentment or serenity) and *tapa* (control over the senses and passions) comprise the *Yoga niyamas*. He lays great stress on the purification and discipline of the body, and believes that if the body is pure and under control, the mind will automatically be controlled. He says: 'within one are the demons of wrath and ego', who are to be killed. And one should discourse on Wisdom and practise chastity, charity and self-control, and subdue desire.

The Guru says ... 'The intellectual purifies himself through knowdge, while the Yogi keeps himself pure through celibacy.'

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2. *Yoga of Guru Nānak* by Randhir Singh Chand, in *Parakh* (A Research Bulletin in Panjabi), Vol. I, 1971.

3. *Guru Nānak and the Siddhas* by Bhai Jodh Singh, a paper read at the Inter-national Seminar on Guru Nanak's Life and Teachings organised by Panjabi University, Patiala, Pp. 2-3, p. 17.

4. *Sikhism and Yoga* by Dr. Trilochan Singh, a paper read at the International Seminar on Guru Nanak's Life and Teachings..., Patiala.

5. *Guru Nanak, His Personality and Vision*, by Guru Bachen Sing Talib, ib, P. 18

6. *Guru* Nānak *and the Sikh Religion*, by W. M. Mc Leod. Pp. 157-58

(*Contd. from Page iv*)

On a previous occasion, on Thursday, the 18th May, '72, an enlightened discourse on the Pratyabhijñā System of Shaiva Philosophy was held here under the auspices of the Sharada Peetha Research Centre. The great living Shaiva Philosopher of Kashmir, Shri Swami Lakshman Ji, spoke on *Pratyabhijnā Kārikā* I, i, (*Upodgaatu*) of Utpaladeva. Earlier the subject was introduced by Dr. R. K. Kaw, Director of the Centre, who has conducted research on Utpalāchārya's Pratyabhijñā System. Mr. and Mrs. John Hughes were also present. Shri D. N. Dhar who presided over the meeting, Prof. J. N. Ganhar (convener); Mr John Hughes and Prof. B. N. Shastri also spoke on the occasion. Shri Narayan Joo recited a poem,

No decision has been taken yet about the date when the World Buddhists Conference may be called by the Centre again. Last year the Preparatory Conference of the Seventh Budnhist Council was held from 28th to 31st July, the "*Proceedings*" of which are still in press. The Supplementary volume of the Series relating to the said Conference will be out in due course.

LITERARY REVIEW

'Triad of Time, Space and Matter' by Prof. J. L. K. Jalali, Pd. Kāla Kendra, Karannagar, Srinagar, Kashmir (India), 1971, Pp. 114, Rs. 7.50.

Prof. J. L. K. Jalali, M. A., is a writer of several works on different subjects. In his latest philosophical publication, **The Triad of Time, Space and Matter,** he has described Time as God, and given a new interpretation to Space and **Matter.** As a book on religious philosophy the Triad gives a new concept altogether, and emphasizes that all creation proceeds from Time (Kala) in combination with his Energy, Kham (space) which envelops Matter. He has made the five basicals of Earth, Water, Fire, Air and Ether (*Ākāsha*) as concentric spheroids or regions, with Earth as the Centre. The Hindue idea of the four ages (Golden, Silver, Copper, and Iron) and ***Sānkhya gunas*** (attributes of Matter), etc. is also discussed in this thought-provoking book.

The book is of great value to the students of philosophy, Eastern and Western, as well as for general readers.

Dr. R. K. Kaw

Sharada Peetha Research Centre, Karannagar

Deptt. of Post-Graduate Studies and Research in Sanskrit

NOTICE

Admissions to Post-Graduate classes in Sanskrit (Session 1972–73) will remain open, for M. A. Previous, upto 15th August, 1972, and for M. A. Final within ten working days of the announcement of M. A. Previous results. Students intending to join the Department are advised to obtain the Admission forms and prospectus from the Centre against the payment of Re 1/-, For further details contact the undersigned from 5 to 6-30 p. m. on any working day. Lecture hours will be fixed in the evenings, to facilitate employed teachers also to join.

This year one of the students of this centre has appeared in M. A. (Sanskrit), Previous Examination, of the Jammu University, as a private candidate. Students preparing for Ph. D. degrees of any University can join the centre for guidance at any time.

Sharada Peetha Research Centre, Srinagar, is included in the list of approved Institutions in the State for Post-Graduate Studies in Sanskrit, in Srinagar, along with the Department of Sanskrit, Jammu University, Jammu vide P. 112 of Sanskrit in India, Rashtriya Sanskrit Samsthan, Ministry of Education and Social Welfare, New Delhi, 1972.

Head of the Post-Graduate Deptt. of Sanskrit.

Applications are also invited for M. Ind. (Indology) and D. Ind. courses which will start at the Centre from 15-7-72. A prescribed form of Application together with the prospectus can be obtained from the Centre on payment of Rs. 5/-.

Head of the Board of Indological Studies

Verses by Shri Gopi Krishna:

A. "I but repeat what all religious creeds
Had once enjoined to regulate the deeds
Of mortals, who averse to leave their hold
On pleasures of the flesh, on power and gold,
Commit the same mistakes time and again,
Not knowing that they harm the evolving brain,
Thus forcing nature, to avert decay,
To use coersive measurerS in some way".

("The shape of events to come")

B. "O, People of the world unite,
And pave the way to peace sublime;
Divided you yourself invite
Disastrous wars,unrest and crime.
"The barriers of race and creed,
Men into narrow grooves divide,
Where germs of fear and hatred breed;
And brothers from their brothers hide.
"Let no unhappy hearts weep,
Deprived of mother natures gifts,
Of sunshine, food and normal sleep,
Which tears the heart and causes rifts
"Man is of man his friend and guide,
And nature gives her bounties free,
But man with man does not reside,
Ev'n half so well as does the bee.
"Let hand touch hand and heart meet heart,
To make this earth a paradise,
And let each man here play his part,
To rid he world of fear and lies.
"Man must soon find the way to live,
Without fear and undue restraint,
And freely take and freely give,
Without compulsion or constraint,
"Hear what the winds and waves sing,
And what throughout the world resounds,
'Thou, crowning glory and supreme
Achievement of the nature's art."
They say - "Awake now from they dream
Of selfish ends, and clean thy heart."

("From the Unseen")

Sharada-Peetha

विश्व-शान्तिः

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(2) International Board of Indological Studies set up (Feb. 1971);

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